

languages. These feelings may seem very petty compared with the uncalculating loyalty of our ancestors. But we must not hastily condemn them. They certainly make for self-improvement. And they probably will conduce to peace. Those who love their country because it is of advantage to them are not so likely to shed their blood for it as those who regard its welfare as an object in itself. And if self-consciousness, by increasing the influence of the individualistic impulse of self-assertion, is weakening the social impulses, and is, so far, loosening the bonds which are the primordial mainstays of society, it is providing an antidote for this disintegration. By accentuating the impulse of kindness it is swelling a force which will link mankind together as effectively and upon a broader basis.

§

The fruit of self-consciousness is the idea of personality, the notion that we are not part and parcel of the Nature around us, not merely members of a family or tribe, but are individuals, each with a sphere of his own. The genesis of this idea does not appear to lie very far back in the development of mankind. We can discover signs of its growth during the period of recorded history. It is hard to enter into the mind of a savage. But from the completeness with which in savage life the interests of the individual are submerged below those of the family or the tribe, we may

infer that a man is hardly conceived as an independent personality : he is of consideration only as a member of a group : it is the group which has an independent existence and is responsible for the conduct of each of its members. A similar idea also pervaded ancient law, which hardly recognized any rights or responsibilities that were